

Concerning The Cordial Disciplines Of The

Qunūt

Know that the *Qunūt* (supplication in the *salāt* with the hands raised) is one of the recommended supererogations, which is not becoming to neglect, but to perform it is of precaution, such that some companions say that it is obligatory. Some narratives also confirm that, although from the juristic point of view it is not obligatory, as is common among the great scholars. It is performed as is particularly common among the *Imāmīs* [*immiyyah*] (may Allah be pleased with them), i.e., by raising the hands near to the face, with the palms open towards the sky and reciting common or uncommon invocations. It is allowed to recite them in any language, Arabic or non-Arabic, though the Arabic is better and is according to precaution.

The jurists say that the best *duʿāʾ* (invocation) in this respect is *duʿāʾ al-faraj*,¹ though its preference has not been proved to the writer by an authentic juristic evidence. Yet, the contents of the *duʿāʾ* confirm its preference, because it includes *tahlīl*, *tasbīh* and *tamhīd*, which are the spirit of *tawhīd* as has been explained.

It also includes the great Names of Allah, such as: Allah, *al-Halīm*, *al-Karīm*, *al-ʿAlīyy*, *al-Azīm*, and *ar-Rabb*, besides the *dhikr* (the wordings to be recited) in the *rukʿ* and the *sujūd*, and the Names of Essence, Attributes and Acts, as well as the stages of the manifestations of Allah, Almighty and Most High, and sending *salām* to the Messengers though to neglect this is of the acts of precaution, but upon a stronger opinion it is allowed. It also includes sending blessings upon the Prophet and his offspring (ʿa). It seems that this noble *duʿāʾ*, short as it is, covers all the *salāt*'s duties of remembrance.

Its merit can also be confirmed through the sayings of the jurists (may Allah be pleased with them) or through “Tolerating the Proofs of the Traditions”²³ although the writer has a second thought on that or by means of discovering a creditable evidence which has not occurred to us regarded by the latecomers to be the basis of unanimity [*ijmāʿ*].

Among the noble *duʿāʾ*'s of great merit, which includes the polite manners of supplication to Allah, and

also numerates the full divine gifts, and completely suits the state of *qunūt*, which is a state of supplication and devotion to Allah, and some great men (may Allah have mercy upon them) almost continually practiced it, is the *du'ā'* called "*Yā man azhar al-jamāl*" (O, the One Who manifested the Beautiful), which is of the treasures of the 'Arsh and Allah's gift to His Messenger. Each one of its paragraphs has so much merits and rewards, as is stated in *at-Tawhīd* by Shaykh as-Sadīq (may Allah have mercy upon him).⁴

The best manner of servitude is that, in the state of *qunūt* which is a state of supplication and devotion to Allah in the *salūt*, all of which is showing servitude and praising, and in this state the Holy Essence of Allah, the Exalted and Most High, specially opens the door of supplication and invocation to the servant and honors him so the *sālik* servant must also observe the discipline of the Holy State of Lordship, and take care that his *du'ā'* should include glorifying and purifying Allah, the Exalted, and His remembrance.

He should ask Allah, in this noble state, to give him those things that are of the kind of divine knowledge [*ma'rif*], and to open for him the door of supplication, intimacy, privacy, and devotion to Him. He should avoid demanding this world, mean animal matters and selfish desires, so that he may not feel ashamed in the presence of the pure ones, and not debase himself in the gathering of the pious ones.

O dear, *qunūt* is giving up other than Allah, and completely turning towards the Lord's Might, and extending the empty hand of demand to the Absolute Self-Sufficient. During such a state of devotion, to talk of the stomach, private parts and mundane matters is but a shortcoming and a loss.

Darling, now that you are far away from your homeland, blocked from neighboring the free people and captured in this dark house full of troubles and perils, do not spin around yourself, like a silkworm.

O dear, Allah, the Beneficent, has fermented your disposition with the light of knowledge and the fire of love, and supported you with the lights like the prophets, and the lovers like the *walīs* [*awliyā'*], so, do not extinguish this fire with the dust and ashes of this low world, and do not tarnish and darken that light with a world which is a place of exile.

Probably if you pay attention to the original home, and demand from Allah to be devoted to Him, and expose before Him your deprivation and dislike of separation, in a painful tone out of your heart, displaying the conditions of your helplessness, weakness and distress, an invisible assistance will reach you and an inside hand of help will be extended to you, and your shortcomings will be done away with, as it is His habit to be charitable, and it is His custom to be benefactor.

If you recite parts of the *Shab'aniyyah* supplication by the Imām of the Pious and the Commander of the Believers and his infallible offspring, who are the Imāms of the people of knowledge and truths, in your *qunūt*, especially the part in which he says: "O Allah, grant me 'to be completely devoted to You',"⁵ etc., but in a state of necessity [*idtir*], devotion and imploration, not with a dead heart, like the writer's, it will be quite becoming of the condition.

In short, the state of the *qunūt*, according to the writer's opinion, is like the state of the *sujūd*. The former

is turning towards the humility of servitude and the remembrance of the state of the Lord's Might, and the latter is turning towards the Lord's Might and the remembrance of inability and the humility of servitude. This is in proportion to the state of the middle class.

But according to the state of the perfect ones, since the *sujūd* is the state of the servant's annihilation, and neglecting the other [*ghayr*] and otherness, the *qunūt* is the state of the exclusive devotion to Allah, and giving up depending on the other, which is the spirit of the state of "trust in Allah" [*tawakkul*]. In short, as *qiyām* is the state of the Unity of Acts, which is confirmed in the second *rak'at*, he displays in the *qunūt* its result, and extends his begging bowl before Allah, and completely parts with, and runs away from, all creatures.

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1. The *du'ā'* that begins with: "Lā ilāhā illallāh al-Halīm al-Karīm" (There is no god but Allah, the Clement, the Generous). *Wasīl ash-Shāh*, vol. 4, p. 906. "The Book of the *Salāt*," sec. on "The *Qunūt*," ch. 7, hadīth 4; *Mustadrak al-Wasīl*, "The Book of the *Salāt*," sec. on "The *Qunūt*," ch. 6, hadīth 4 and 9.
 2. There are many narratives, to the limit of prolixity [*istifādah*], to the effect that if somebody gets the information—by hearing or reading—that to perform a certain act results in getting a reward, and he performs that act, he will receive the promised reward, even if his information turned to be incorrect. Such narratives are known as "the narratives of the attainer" and their contents are called "Tolerating the Proofs of the Traditions." Refer to *Bihār al-Anwār*, vol. 2, p. 256, "The Book of Knowledge," ch. 30; *Usūl al-Kifāyah*, vol. 3, p. 139, "The Book of Faith and Disbelief," ch. on "The One Who Attained a Reward from Allah for an Act."
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 4. *At-Tawhīd*, ch. on "The Names of Allah, the Exalted," ch. 29, hadīth 14.
 5. "Munājāt-i Shab'niyyah," *Bihār al-Anwār*, vol. 91, p. 99.

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